

Presented by E. W. Wilson Jr
Boston

Aug. 1. 76

Mr. *Prince's*

S E R M O N

On the **Death** of

Mrs. *Fayerweather.*

*Be Followers of Them, who through Faith and
Patience inherit the Promises.*

A

S E R M O N

Occasion'd by the Decease of
Mrs. *Hannah Fayerweather*,
Of B O S T O N,

On *January 27th*, 1755. Ætatis 53.

And deliver'd at the *South Church*, the LORD'S-DAY after.

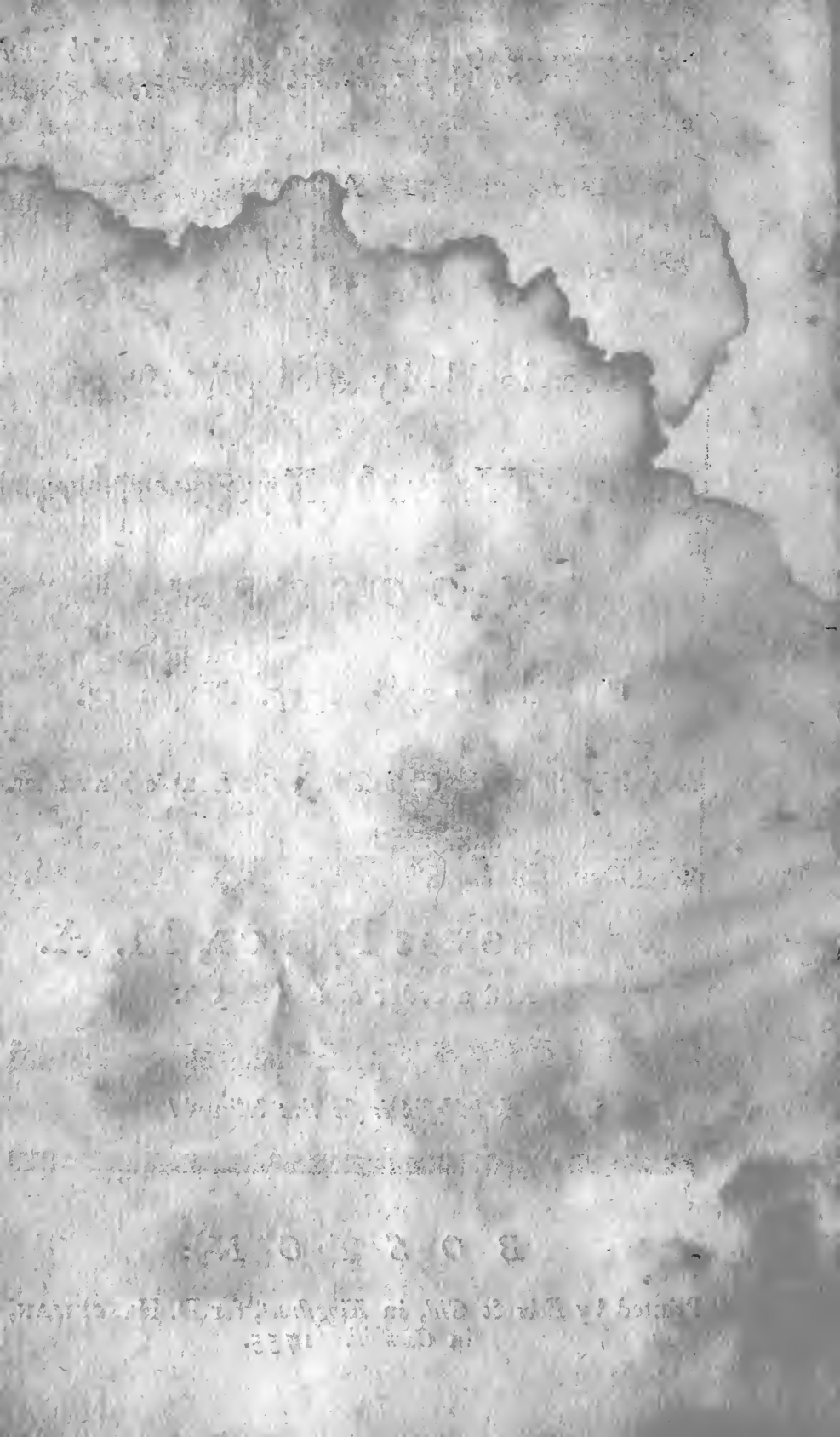
By THOMAS PRINCE, M. A.

And a Pastor of said Church.

Luk. i. 45. *And blessed is she that believed!*

B O S T O N :

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in *Cornhill*. 1755.



1915

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A

Funeral S E R M O N.

H E B. vi. 12.

*That ye be Followers of Them, who thro' Faith
and Patience inherit the Promises.*

THE Apostle, in the midst of the foregoing Chapter, entering into a noble Discourse about the *eternal High Priesthood* of CHRIST, after the Order of *Melchisedeck* ; he suddenly digresses, at the 11th Verse, to prepare the Minds of the *Christian Hebrews*, for the Entertainment of so sublime a Subject. And this he does,

1. By *reproving* them for their faulty *Dullness* and *Unproficiency* in their Christian Course ; in the four last Verses.

2. By *exciting* them to *aspire* to *Perfection* and *persevere* in their *Proficiency* ; in this Chapter following. (1.) To an aspiring *Progress* in the Christian Life, to the End of the 10th Verse ; (2.) To a careful *Perseverance* therein, to the Close of the Chapter.

And these Excitations he presses with a most grateful and excellent Variety of Argument. As,

3. From their own good and promising Beginnings, v. 11. *And we desire that every one of you do shew the same Diligence, to the full Assurance of Hope to the End.*

Do shew ; i. e. continue to shew ; (*f*) *the same Diligence* ; i. e. the same which ye began to shew at your first Believing ; *to the full Assurance of Hope* ; i. e. till your Hope grows and arrives to a full Assurance ; or to the Completion, Fulness, and Consummation of Hope ; (*ps*) *to the End* ; i. e. not only to the End of your *Lives*, (*d*) but therewith also to the End of your *Hope* ; when both your Diligence, your Hope, and your full Assurance will happily issue in the eternal Enjoyment of the Things hoped for, assured of, and laboured after.

2. He presses to this Christian Progress and Perseverance, from the lively *Examples* of those eminent Saints who had gone before them, *v. 12. That ye be not slothful, but Followers of them who through Faith and Patience inherit the Promises.*

And here are these two Things,

1. On the one Hand, a previous and important Caution against being negligent, in our Christian Course. *That ye be not slothful.* The Term is rendered---*Dull*--- in the 11th Verse of the foregoing Chapter ; and also signifies both *listless, sluggish, remiss and slack*. || In Respect to our *perceptive Powers*, it signifieth *Dullness* ; in Respect to our *active*, it signifieth *Slothfulness* and *Negligence*. (*g*)

The Word is here plainly opposed to the *Diligence* urged in the Verse foregoing ; which is a Term importing both a *diligent Endeavour*, with a *Forwardness* and *Earnestness* therein : as being needful for the overcoming every Difficulty, and obtaining the desirable Good endeavoured after. (*g*)

The Meaning therefore is--That ye neither *cease* to go on in your *Christian Course* ; (*m*) nor allow yourselves to be *dull, sluggish, slack, remiss or negligent* therein. † Or as if the Apostle had said---As we desire you to go on and shew the same *Diligence* you began to shew, but to which you have still a natural Aversion ; so we desire you likewise would be very careful to guard and strive against that *remiss and sluggish Temper*, to which you have also a natural and strong Propension ; and which, indulged, will sadly hinder your advancing to a full Assurance of Hope, and your further Progress in Christian Knowledge, Grace, Obedience and Comfort.

2. We have then on the other Hand, in the Rest of the Verse, a moving Excitation, to *follow them who through Faith and Patience inherit the Promises.* As

(*f*) *Fell.* (*ps*) *Pol. Synopf.* (*d*) *Dutch Annot.* || *Gouge, Leigh Pol. Synopf. & Fell.* (*g*) *Gouge.* (*m*) *Menochius, in Pol. Synopf.* † *Erasmus, Grotius & Fell.*

As a farther Motive to this diligent and steady Progress, the Apostle here sets before them, the fair *Examples* of such as have run well, and happily attain'd the End, *viz.* the Possession of the promised Inheritance. (g)

And here are (1) The lively *Examples* represented--- *Them who through Faith and Patience inherit the Promises.* By *them*, the Apostle may mean, not only the antient Patriarchs (*ebg*) and Prophets, yea the Saints of all *preceeding* Ages they had read and heard of ; (*dt*) but even of *that* Age also, and more especially those whom these Christian *Hebrews* had been *orally* acquainted with, and whose lively Examples they had before their Eyes. (2) The special Duty excited to, *viz.* to be Followers [*Mimetai*] or Imitators of *them*.

And in introducing his Excitation, we may observe the Contrast between the forementioned *Vice* of *Negligence* he had been just dehorting from, and the *following Duty* he is going to excite them to ; implied in the transitive Particle --- *But* --- as if the Apostle had said --- In Opposition to such a remiss and negligent Temper and Carriage in the Christian Life, we beg you to keep in View and imitate those exemplary Saints who have gone to Heaven before you. They who have obtained the Prize did set you no such negligent Example ; they led no such careless Lives, but quite the contrary : they in their Places and Times were diligent in the Christian Course ; and so must you, if you ever mean to come and join them in the same Inheritance.

But the farther Explication of the Text, I leave to be attempted under this general Doctrine. That in order to make a Progress and to persevere in the Christian Life, we should be careful Followers of those, who through Faith and Patience inherit the Promises.

And to illustrate this, there are these four Heads to be considered.

I. To take a general View of *the Promises* they had in their Eye, and whereby they were animated.

II. Those eminent Graces of *Faith and Patience*, in the Exercise whereof they brightly shone, they set a lovely Example, and through which they persevered to the promised Inheritance.

III. The blessed Issue of their Faith and Patience in *their inheriting* the Promises.

IV.

(g) Gouge. (ebg) Erasmus, Beza, Grotius. (dt) Deodate.

IV. And lastly, The great Duty we are here excited to, viz. to be *Followers of them*, if we would ever arrive at the same Inheritance.

I. To take a general View of *the Promises* they had in their Eye, and whereby they were animated.

These indeed are the last Things mentioned here ; but they were first in View, and are here intended as the principal Objects of their active Faith, and the principal Motives of their persevering Patience. They had Promises of glorious and eternal Things in View, which they believ'd and realiz'd ; which they kept their Eyes upon continually, and which inspir'd them with a persevering Patience under all their Trials.

By these *Promises* are meant in general, the Promises of God revealed and given in the *inspired Scriptures*, to true *Believers*. They are no where else to be found, and they are comprehensive of these two Things in general ; (1) *All the Good* comprized in them ; (2) The divine *Word of Security*, which God has given Believers of its being bestowed on them.

And these Promises contain both *earthly, spiritual and eternal* Blessings. For our Apostle assures us, 1 Tim. iv. 8. *Godliness is profitable unto all Things ; having the Promise of the Life that now is, and of that which is to come.* i. e. *Real Godliness* in Union with the Subject of it : or whoever is *truly godly*, as every true Believer in CHRIST JESUS is, hath the Promise both of the Continuance of the *present Life*, with all the imperfect Good therein, as far as the Love and Wisdom of God see fittest for them ; as also of the *Life to come*, including all the perfect and eternal Blessedness thereof. And all the Promises are made over to them in the *everlasting Covenant* of Grace, *well ordered in all Things and sure*, comprehending *all their Salvation, and all their Desire.* 2 Sam. xxiii. 5.

Of these *Promises* we read in 2 Pet. I. beginning ; *That, To them who have obtained precious Faith, through the Righteousness of GOD and our Saviour JESUS CHRIST, are given exceeding great and precious Promises ; that by these they might be Partakers of the divine Nature, having escaped the Corruption that is in the World through Lust.*

By this we see that these *great and precious Promises* are given to those who have obtained *precious Faith*, through the Righteousness of GOD and our Saviour JESUS CHRIST : And that their *principal End* is, that by their Influence, those who have

have precious Faith *might be Partakers of the divine Nature* ; i. e. may grow more and more like the Nature even of GOD himself, in his moral Excellencies, Views, Designs, Actions and Blessedness ; even in some Degree in the present Life, and in as perfect a Degree as possible, in the future : *Having escaped the Corruption in this earthly World through Lust* ; i. e. having by the Influence of these Promises escaped this Corruption more and more, as they went on in their Christian Course ; and in the Hour of Death escaped it intirely and for ever.

And those Promises may well be called *exceeding great and precious*, for these five *Reasons* ; (1) Because of the exceeding great and precious *Things* contained in them ; (2) Because they were purchased by the exceeding great *Price*, and precious *Blood* of the SON of GOD ; (3) Because of the great, precious, absolute *Security* of their being accomplished ; (4) Because they are justly exceeding great and precious, *in the Esteem and Eye* of every true Believer ; (5) and lastly, Because of the exceeding great and precious *Influence* they have on those who are entitled to them, or by Faith embrace, improve, and live upon them.

But *What exceeding great and precious Promises are these ?*

To this I answer--- They are almost innumerable in the Holy Scriptures : But they may all be ranked under such general Heads as the Apostle Paul has given, in 2 Cor. vi. and the three last Verses--- *As GOD has said ; I will dwell in them and walk in them, and I will be their GOD, and they shall be my People-- And I will receive you, and be a Father to you, and ye shall be my Sons and Daughters, saith the LORD Almighty.* These the Apostle stiles by the Name of *Promises*, and shows the excellent Use and Influence of them in the following Verse : *Having therefore these Promises, dearly Beloved, let us cleanse ourselves from all Filthiness both of Flesh and Spirit, perfecting Holiness in the Fear of GOD.*

I might mention a great Variety of *other Promises* : But they are all comprized in *These* : For to have the infinite and all-sufficient GOD for our GOD and Father, and for him to receive us, and dwell in us for ever, is plainly comprehensive of all the Good that our largest Hearts can wish, or our most capacious Natures can receive : and they comprehend both all the imperfect Good of the *present World*, and all the perfect Good of the *other*. But as the *other* is immensely more great and excellent than the *present* ; so is the View and Purport of these comprehensive Promises : they most

eminently look to the *other* : they reach unto, and thro' the Valley of the Shadow of Death, yea beyond it infinitely ; and extend their Prospect to eternal Ages. And that they chiefly look to the *World to come*, most clearly appears from the Parallel Description of their glorious Fulfilment in *Rev. xxi, and xxii.*

There, in *that other World*, the Perfection of their Natures and Capacities ; their perfect Likeness to the blessed GOD ; their clearest Knowledge of their perfect and eternal Justification, Adoption, Conformity to Him, and Interest in Him ; with the most intimate, endless, satisfying Manifestations, Visions and Enjoyments of Him, as He appears in CHRIST, are by *many Promises* ensured to true Believers.

Included in these Promises, is *the Promise of Life which is in CHRIST JESUS, 2 Tim. i. 1. The Crown of Life, which the Lord hath promised to them that love him, Jam. i. 12. And this is the Promise that he hath promised us, even eternal Life, 1 Joh. ii. 25. The Kingdom which he hath promised to them that love him, Jam. ii. 5. A Promise of entering into his Rest, Heb. iv. 1. The Promise of eternal Inheritance, Heb. ix. 15 :* and many others.

They who rightly *love* the blessed GOD, and who *believe* aright in CHRIST, are the very same Persons. For they who rightly *love* Him, love Him as He appears in CHRIST perfectly and eternally reconcilable and amiable to them : and on the very same Account it is, that in CHRIST they view Him with intire Approbation and Complacency, *believe* in CHRIST to receive and reconcile them, and embrace Him as their blessed Reconciler. And one great Reason why the *Promises* belonging to them, sometimes describe them by their *Love*, and sometimes by their *Faith*, is because these Graces, when they look to GOD in CHRIST, in their very Nature, Motives, and Operations, ever mix together.

I say, that *all these and every other Promise* which Respects the *future and heavenly World*, as well as *this*, are comprehended in *this one* ; of GOD's *being our GOD and Father, and dwelling with and in us for ever* ; who is the only and eternal Fountain of all that's good : and every other Promise is only of some particular Stream of Good deriving from Him.

This most great and perfect Good is the comprehensive Good of all the Promises. In all the Promises the glorious GOD, especially as revealed in CHRIST, is All in All. And the Promises of *this*, especially as enjoyed in Perfection in the *heavenly World*, are firstly in the Heart and Eye of the true Believer. They are the strongest Motives of his Life
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and Actions : they enliven, draw forth, and raise his Faith : and they produce and maintain his Patience, till He comes to their full Accomplishment.

If you ask me,---*Whence these Promises derive to true Believers ?* I must lead back your Views to the past Eternity : For so does our Apostle in *Titus i. 2,* *In Hope of eternal Life, which GOD that cannot Lie, promised before the World began.* And to *whom* should HE then firstly make this most great and comprehensive *Promise*, but to the MEDIATOR, as the appointed *Head* of a glorious *Offspring* ? Agreeable to this, the Apostle tells us, in *Heb. viii. 6,* *He is the Mediator of a better Covenant which was established upon better Promises :* and in *2 Cor. i. 20,* *For, all the Promises of GOD in HIM [i. e. in JESUS CHRIST, the SON of GOD, as He is describ'd in the Verse foregoing] are yea, and in HIM Amen, unto the Glory of GOD.*

Now, by our being *regenerated* by the SPIRIT of CHRIST, we become his *Mediatorial-Offspring* : and by *Faith* in Him, we are actually united to Him as our *Mediatorial Head*, and become *his Children*, as He calls them, *Heb. ii. 13, 14.* And as He says to his divine Father, *Joh. xvii. 10,* *All Mine are Thine, and Thine are Mine ;* they become the *Children of GOD* by *Adoption* also. *Joh. i. 12,* *As many as received HIM, to them gave He Power to become [i. e. the Right and Priviledge of being] the Sons of GOD, even to them that believe on his Name.* So *Gal. iii. 26,* *Ye are all the Children of GOD by Faith in CHRIST JESUS.* And hence the Apostle infers, *Rom. viii. 17,* *And if Children, then Heirs, Heirs of GOD, and joint Heirs with CHRIST.* *Gal. iv. 28,* *We are the Children of the Promise.* *Gal. iii. 29,* *Heirs according to Promise.* *Heb. vi. 17,* *The Heirs of Promise.* *Gal. iii. 22,* *That the Promise by Faith in JESUS CHRIST might be given to them that believe.* *Eph. iii. 6,* *That the Gentiles should be Fellow-Heirs and Partakers of his Promise in CHRIST.* *James ii. 5,* *Rich in [having] Faith and Heirs of the Kingdom which He hath promised.* And *Heb. 9. 15,* *That they which are called might receive the Promise of eternal Inheritance.*

And these are the *Promises* which true Believers chiefly have in their Eye ; and live, rejoice, and triumph in the hastening View of their sure Fulfilment.

But we must now go on to consider,

II. Those eminent Graces of *Faith* and *Patience*, in the Exercise whereof they brightly shone, they set a lovely Example, and through which they obtain'd the promised Inheritance.

Both their exemplary *Lives* and *Graces* seem to be summed up in these, *viz.* their *Faith* and *Patience* ; their *Faith* as the Cause, and their *Patience* as the Consequence ; *Faith* as the vital Principle, and *Patience* as the persevering Fruit, in a Life of Righteousness, Beneficence and Holiness. And in those two Graces with their genuine Influence, may be well comprized all the exemplary Virtues of the Christian Life.

And here we may give some brief Account ; (1) of their *Faith* ; (2) their *Patience* ; as also the *Influence* of these together, to bring them on to inherit the Promises.

1. Of their *Faith*.

Now this is that divine Grace, wrought in their Hearts by the SPIRIT of GOD, in their *thorough Conviction* and *Regeneration* , whereby they clearly saw and believed the invisible GOD and *his inspired Word* : they saw and believed the wondrous Things contained in his Law and Gospel : they saw and believed his *Being* and revealed *Perfections* : they had high and realizing Apprehensions of Him : they saw and believ'd the vast Extent and Excellence of his *Commands* and *Prohibitions* : they believ'd his *Threatnings*, and had awful Views of his destroying Displeasure and Judgments denounced in them : they believ'd his *Promises*, and had enlarged, lively Views of the transcendent and eternal Good ensured by them : they believ'd his universal and perfect *creating, upholding, and ruling* the World ; saw his wondrous *Influence* in the Works of Nature and Providence : And thereby they realized his universal and perpetual Presence, his all-seeing Eye, and his future Judgment.

By Faith, they saw the Emptiness of Creatures, the Vanity of earthly Things, the incomparable Glories and Amiability of GOD, especially as appearing in the Face of CHRIST ; with his only all-suitableness and all-sufficiency, fully and for ever to save and make them happy, in giving them a perfect Conformity to Him, Communion with Him, Vision and Enjoyment of Him. By Faith they saw the surpassing Beauty of Holiness, the exceeding Vileness of Sin, the Heinousness and Multitude of their own Sins, and the Sins of others, the most odious Fountain of all Iniquity and Contrariety to GOD within them, their guilty, cursed, wretched, perishing Condition : and by Faith they clearly and gladly saw the excellent and blessed Way of Salvation by JESUS CHRIST.

By Faith, they looked into the *eternal World*, they were hastening to and are since entered in. They looked down
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and saw the Distresses of the *damned Spirits*, until the expected Resurrection of their vile Bodies ; their rising then in Sin, in Shame, and in unsufferable Horror ; the open Discovery of all their Wickedness in the View of the World ; their extreme Confusion before their Judge, and that vast Assembly ; their dreadful Condemnation ; their being driven down to *Hell*, with most vile and cruel *Devils*, and their suffering there with them the Vengeance of eternal Fire.

And by Faith they also looked up and view'd the *Paradise above* ; the Spirits of the Just made perfect, the blessed Angels, and CHRIST the glorified Mediator there ; the perfect Entertainments, Satisfactions and Delights of all the Saints and Angels in that sinless, lightsome and joyous World, until CHRIST descends with them, and the Bodies of Believers rise in Glory like Him, and mount to meet Him. And then, by Faith they view their admired HEAD in his surpassing Glories, owning every true Believer, assembling them in one vast Company, placing them at his Right Hand in the Air above, acquitting them before the World ; and then, with most endearing Looks and ravishing Complacency, blessing them, and carrying them to Heaven with Him ; there to view the amazing Wisdom of all his Works, the amazing Revelations of his Kindness to them, and the Fulness of his Excellence, and the Excellence of GOD in him for ever.

In such Views as these, their Faith was conversant : They more or less beheld them every Day. These were the great and principal Objects of their believing Contemplations. They had a clear, strong, lively, realizing View of these invisible Things ; were persuaded of their Truth and Certainty : And by believing them, were bro't to believe in the invisible GOD as reveal'd in CHRIST ; to believe in his *Word* and *Promises* ; to embrace him in them ; to believe in his All-sufficiency, Faithfulness and fixed Resolution to fulfil them ; to believe in CHRIST to reconcile them to his DIVINE FATHER ; to believe in the FATHER to be reconciled to them by CHRIST ; to believe in the DIVINE SPIRIT, to possess, dwell in, and reign over them for ever, to enlighten and sanctify ; to strengthen, excite and comfort them ; to guide and fit them for all this Glory, and then to be received into it.

In short ; their Faith was *the Substance of Things hoped for, the Evidence of Things not seen* ; Heb. xi. 1. i.e. it was that vital Grace which viewed Things hoped for as *substantial* or *real*, and
unseen

unseen Things as *evident*. And like ABRAHAM, the Father of all Believers, they believed in God who quickneth the Dead, and calleth those Things which be not, as though they were : Even against all Embarrassments of Hope, they still believed in Hope ; yea they were strong in Faith, giving Glory to God ; being fully persuaded, that what he had promised he was able also to perform. Rom. iv. 16--21. And like his pious Consort SARAH, who also believed in GOD and his Promise, Because she judged him Faithful who had promised. Heb. xi. 11.

Thus of their Faith. Now---

2. We come to their *Patience*.

The Word [*Makrothumias*] literally rendered, is *Longanimity*, or *Long-bearing Mindfulness*. (t. f) It is in true Believers, who are the truly sanctified, that peculiar Grace, or gracious, powerful Principle wrought in their Hearts by the HOLY SPIRIT, in the work of Regeneration also ; whereby they were inclined, and by the continued Influence of the same SPIRIT, enabled, both submissively, patiently and a long While, even as long as they lived, to bare the Afflictions they almost always met with in their Christian Course ; and also patiently waited for the Fulfilment of the Promises, till they happily obtain'd it. (d)

It was by the Power and Action of their Faith, that their Patience was in Exercise : It was by Faith their Patience rose, and grew, and held, and persevered.

In Proportion to our Faith in GOD as reveal'd in CHRIST, and Things eternal and invisible ; so will be our Patience. When our Faith is weak, our Patience will be feeble : when our Faith grows strong, our Patience will more powerfully endure Affliction : If our Faith holds out, our Patience will persevere ; and this both in bearing heavy Burthens, resisting strong Temptations, overcoming Oppositions, and doing difficult Duties. While Faith is in a vigorous Exercise, no Afflictions are too hard to bear, no Commands of GOD are grievous to us ; no Temptations too powerful for us : And those Believers who were eminent for Faith, were likewise eminent for Meekness, Patience and Self-Denial.

So we read of Moses, that illustrious Pattern of all these Graces ; Heb. xi. 24--27, By Faith Moses, when he was come to Years, refused to be called the Son of Pharaoh's Daughter ; choosing rather to suffer Affliction with the People of GOD, than to enjoy the Pleasures of Sin for a Season ; esteeming the Reproach of CHRIST

(t.) Tremellius. (f) Fell. (d) Dutch Annot.

CHRIST *greater Riches than the Treasures in Egypt* : For he had *Respect to the Recompence of the Reward* : [i. e. not of Desert in himself, but of the bounteous Grace of GOD] *By Faith he forsook Egypt, not fearing the Wrath of the King* : For he endured, as seeing HIM who is INVISIBLE.

Those who believe in CHRIST, expect to follow him thro' *Tribulation*, as he has foretold them, *Joh. xvi. 33* ; and that *through much Tribulation they must enter into the Kingdom of GOD*, as his Apostles have warned them, *Acts xiv. 22*. They must *suffer with him* here, if they would *reign with him* hereafter, *2 Tim ii. 12*. In Consideration of which, our Apostle had told them, *Heb. x. 34--36, Knowing in yourselves, that ye have in Heaven a better and an enduring Substance* : *Cast not away therefore your Confidence, which hath great Recompence of Reward* [for all you loose or suffer on Earth] : *For ye have Need of Patience, that after ye have done the Will of God, ye might receive the Promise.*

Yea, in Proportion to their *Tribulations*, so their *Faith* and *Patience* had need to be. Where greater *Tribulations* are design'd for true Believers, there greater Measures of *Faith* and *Patience* are usually granted. Wherever there's a greater Stock of *Faith*, there's a greater Fund for *Patience* ; there's a greater Preparation made both for Contest, Suffering and Service : And when such Times arrive ; then *Faith* is wont to rise and look to GOD in CHRIST, to invisible Things, and to the exceeding great and precious Promises : And then the Grace of *Patience* also grows ; i. e. the Soul grows stronger to bear Affliction, resist Temptation, overcome and get above the World, to do great Things for GOD, and persevere therein.

In such Times as these, their *Patience* often shines to the Wonder of all about them. Far from being stupid or unaffected, they might have most tender Hearts, even a constant Frame of *Tenderness*, most easy to receive Impressions : But yet, for all---from the strong and steady Exercise of *Faith*, they had a Power within them to bear up under the most sensible Impressions, and maintain a constant Exercise of *Submission, Meekness, Patience, and Humility*, under forest Trials.

The most afflicting Losses of the nearest Relatives, yea in the most unhappy Circumstances and most grievous Manner ; the most perplexing Difficulties in their temporal Affairs ; with the most distressing Pains of Body, and of long Continuance ;---might all unite and come at the same Time
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on them, too heavy for the meer Power of Nature to sustain. But their *Faith* then looked upward to the invisible, but absolutely sovereign, wise and holy GOD, as their covenant, kind and faithful Father and Friend in CHRIST ; then looked forward to unseen and eternal Things ; realiz'd the Promises in their most glorious and sure Accomplishment ; saw them hastening to be fulfilled to them ; yea, saw the most afflicting Providence promoting their Fulfilment ; by the lively Contemplation made these Things as evident and present to them : and when their *Faith* beheld them, and compar'd them with their present Troubles ; their Afflictions seem'd but light and momentany, in Proportion to the vastly far more exceeding and eternal Weight of Glory, which they saw them working for them : and these believing Views bro't in an answerable Degree of *Patience*, sufficient to support them under, and sufficient for their Perseverance, through all their Trials.

I might mention a Multitude of *other* Trials : but must omit them, and only observe ; that sometimes they were so great, so many, so grievous and so long continued, notwithstanding all their Prayers, and Prayers of others ; that their *Faith* and *Patience* were ready to fail them : But then, as the Apostle directed them in *Heb. xii. 2, 3*, They ' looked ' unto JESUS, the Author and Finisher [both] of their Faith ' [and Patience, and whole Salvation ;] who for the Joy ' that was set before him, endured the Cross, despising the ' Shame, and is set down at the right Hand of the Throne ' of GOD ; [and they] consider'd Him that endured such ' Contradiction of Sinners against himself, that [they] might ' not be wearied and faint in [their] Minds : ' And then a fresh Supply of *Faith* and *Patience* came into them, afresh uniting them in View with HIM their HEAD, in his passed Sufferings and present Glory.

And see how they then exulted in a rising Flight of Joy and Triumph--as in *Rom. v. 1--5*. ' Being justified by Faith, we ' have Peace with GOD thro' our LORD JESUS CHRIST : By ' whom also we have Access by Faith into this Grace ' wherein we stand, and rejoice in Hope of the Glory of ' GOD : and not only so, but we glory in Tribulation also ; ' knowing that Tribulation worketh Patience ; and Patience---Experience ; and Experience---Hope ; and Hope ' maketh not ashamed, because [we experience, or experimentally feel] the Love of GOD is shed abroad in our ' Hearts by the HOLY GHOST which is given unto us.'

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In short, by *Faith*, they intirely believed in GOD, and in his faithful *Promises* : and tho' the *Promises* were not soon performed, yet by *Patience* they humbly and quietly bare their long Suspension, and held out in looking, waiting for and expecting their sure Fulfilment. (m. e) By *Faith* they firmly adhered to GOD in CHRIST, and kept his Truths and Ways in the midst of all Temptations : and by *Patience*, they endured all their Trials, and surmounted all Adversities. (j)

And as they *liv'd*, so they *died* in *Faith*, as those in *Heb. xi. 13.* ' These all died in Faith, not having received [the main Fulfilment of] the Promises : but having seen them ' afar off, and were persuaded of them, and embraced them, ' and confessed that they were Strangers and Pilgrims on ' the Earth : For they that say, [suffer and do] such Things, ' declare plainly, that they seek a Country,---desire a better ' Country, that is, an heavenly : Wherefore GOD is not ' asham'd to be call'd their GOD ; for He hath prepared ' for them a City.'

And thus, thro' *Faith* and *Patience*, they persevered to the End of all their Trials in their Christian Course, till they came to *inherit the Promises*, at the Close thereof.

We therefore now proceed to consider,

III. The happy Issue of their *Faith* and *Patience* in their inheriting the *Promises*.

The *Blessedness* which these eminent Saints have through their *Faith* and *Patience* now obtained, is express'd by this, that they *inherit the Promises*. (g)

The Word [*Kleeronomountsan*] which we translate *inherit*, plainly imports a *present Happiness* ; and may be more expressly rendered thus--- ' Who through Faith and Patience ' *are now inheriting the Promises.*'

While they *liv'd* on Earth, they were certain *Heirs*, to whom the *heavenly Inheritance* was sure to come ; but they are now *Possessors* : they are now enjoying the promised Inheritance in the heavenly Kingdom. (d. p)

It is the same Word used in *Heb. I. 14* ; where the Apostle tells us, that ' All the Angels are ministering Spirits, sent ' forth to minister for them who shall be Heirs of Salvation.' (g) [*dia tous mellontas kleronomein Soterian*] i. e. who while on Earth are certain *Heirs*, and shall in due Time come to *inherit* the full Salvation CHRIST has purchased, and GOD in Him hath promised.

C

And

(m. e) Menochius & Erasmus. (j) Junius in Pol. Synopf.

(g) Gouge. (d) Dutch Annot. (p) Piscator.---

And the Word implies these three Things---- (1) The *certain Right* they had as *Heirs* to their present Happiness ; (g) (2) Their *present* actual and full *Possession* ; (3) The fixed and *eternal Continuance* of it. (g)

1. While in their State of Trial, they had a *certain Right* as *Heirs* to their present Happiness.

When they were *born again* of the SPIRIT of GOD, they *believ'd* in CHRIST, and were made *his Children* both by *Regeneration* and *Adoption* : and being *his Children*, they thereby became *his Heirs*, even *Heirs of GOD*, and *joint Heirs with CHRIST* ; as we observ'd before, from *Rom. viii. 17.*

They were not meerly *such Heirs* as *Adam* was at his original Creation ; who being then a *Child of GOD*, as in *Luke iii. 38*, was also then an *Heir of GOD* : But He was *not then a joint Heir with CHRIST*. No ; He had an *hereditary Title*, but suspended on a *Condition*, which He might fail of performing, and might therefore loose. And indeed He fail'd of the *Condition*, and lost his *Title* : And *we* being by Nature the *Children of Adam*, and so *joint Heirs with Him* ; we ceas'd with Him from being the *Heirs of GOD* ; we unhappily lost our *Title*, and have a *Title* anew to gain.

But when we come to be *born of the SPIRIT of GOD* ; then we are made *the Children of GOD* again by *Regeneration* or a Sort of *New-Creation* : And then both the *New Nature* and the HOLY SPIRIT in it, both *incline* and *enable* us immediately, to *believe in CHRIST*, i. e. in the *Act of Faith* and *Love* to close in with Him : in which *Act* we become *united* to Him as *Members of his mediatorial Body*, and fully *interested* in Him ; we are *his*, and HE is *ours* completely and for ever ; He reconciles us to the righteous and holy GOD ; and GOD adopts us into the Number and Rights of *his Children in Connection with CHRIST* himself : And all this by *Virtue of his mediatorial Purchase*, *Intercession* and *Agency* by his HOLY SPIRIT. And thus we become *the Children of GOD by Faith in CHRIST* JESUS, as in the fore-mention'd *Gal. iii. 26* ; and being *CHRIST's*, we are *Heirs according to the Promise, v. 29* : which we never were before. For thus being join'd to CHRIST, and made the *Children of GOD with Him*, we also become *joint Heirs with Him*. And because we are join'd to CHRIST, rais'd to such a glorious Dignity and Privilege as to be made one with HIM, as to have the same united Right with HIM (with the humblest Gratitude and Veneration be it spoke and thought of ;)

He

He will not let us lose our *joint Title* ; He will not let us fail of our *joint Inheritance*.

If one *Child* of GOD might fail, another might ; and so another, and others ; and so all might fail, and CHRIST enjoy the Inheritance even alone without them : but they being *joint Heirs* with Him, this cannot be. They are the *Members* of his *mediatorial Body*, and for *them* He *purchas'd* this Inheritance in *Connektion* with Himself, as well as for his *own human Nature* ; and He is their *Head* and *Suerty* ; and therefore He will not suffer them to fail. Because He has an *eternal Title*, they have an eternal Title also : because He *lives*, they shall also live : because He *possesses*, they shall surely come to the Possession also.

Yea ; I'll tell you a wonderous Thing indeed, astonishing and ravishing to think of---That *not only* GOD *himself*, but *even Believers too* are CHRIST's *own Inheritance*. He has most dearly bought *them*, by the lowest Abasement and most bitter Sufferings, for his eternal Inheritance : His DIVINE FATHER has given and made them over to Him, for his own Inheritance for ever : and this may be said of *every true Believer*, as well as of *their collective Body*. If one Believer fails, the purchas'd and desired *Body* will *not* be compleat : And is it possible that CHRIST himself shou'd lose his Purchase, or fail of his purchas'd, given and promised Inheritance ? It cannot be.

'Tis true indeed, their *Enjoying* the *Promises* is *annexed* to their *Perseverance* in their *Faith* and *Patience*.

But then HE who purchas'd and design'd them for his own Inheritance, has purchas'd *their whole Salvation* ; including both all Graces, and the Increase, Continuance, Perseverance and Consummation of them. Their *Perseverance* in Faith and Patience is as much the *Fruit* of his *Purchase*, as their *Faith* and *Patience* themselves, or any Thing else. *It has also pleased* his DIVINE FATHER, that in HIM, as MEDIATOR, *all Fulness dwells* ; that *out of his Fulness* all his Members might constantly *receive even Grace upon Grace*, i.e. every Grace both in their *primary Principles*, and after Actings, Progress, Perseverance and Perfection. And they being by Faith made one with HIM, they have *this Fulness*, as their own *Propriety* secure in HIM, their *mediatorial and vital Head* ; *this Fulness* in HIM is *Theirs* for ever, for ever to supply them. Yea HE is their *Representative* and *Surety* : In HIM they have a *divine*, and most compassionate *High Priest* and *Advocate* to make a constant, and prevailing Intercession

for them : He bāres them constantly on his Breast and Heart : He most tenderly sees and feels their *Troubles* : Yea, when they *Sin*, he helps them to a new Act of Repentance, and effectually pleads their Cause ; obtains a fresh Reconcilement, and gives them fresh Supplies of the SPIRIT of Grace and Comfort. Yea, in HIM as their *mediatorial Head*, they have a Supreme and Almighty King, exalted over all created Powers in Heaven and Earth : And having a constant Interest in them, and Affection for them, he has a constant Bent and Resolution to employ his Power for their Perseverance and eternal Safety ; to supply them constantly with Faith and Patience, till he puts them in Possession of their Inheritance. See the fixed Resolution with which he speaks, in Joh. x. 27, 28 ; *My Sheep hear my Voice, and I know them, and they follow me : And I give to them eternal Life, and they shall never perish, neither shall any pluck them out of my Hands.*

Yea, lastly, as their *Head*, he has even taken Possession of this very Inheritance for *them*, as well as for *himself* : And he will therefore never fail to give them his purchased Co-heirs, *Perseverance in these Graces* ; nor ever fail to uphold, and guide *them*, till he happily brings them to their rightful Enjoyment with HIM of their *joint Inheritance*. But,

2. Those who thro' Faith and Patience inherit the Promises, even *now enjoy all those Promises* which look to the *present State* of the *invisible World* in their full Accomplishment.

There are various Sorts of *Promises*, which look to the *present State* of Believers in the *invisible World*, to their *following State* at the *Resurrection* and universal *Judgment*, and thence along to the ceaseless Ages of Eternity : And we should carefully therefore distinguish between the Promises belonging to them in these several States of theirs exceeding different ; and wherein their Bliss appears to rise and grow, above all Conception. But they are the *Promises* only referring to their *present State* in the *invisible World* which they are *now inheriting*, and we are now to view them in the Enjoyment of : Tho' at the same Time they are absolutely sure, and exceedingly rejoice in the certain View of their enjoying *all the other* in their full Perfection.

But how do they *now inherit* the *Promises* ? Or what *Fulfillment* of them is it they are *now possessing* ? Why,

1.) I might say, that even their *lifeless Bodies* are not now without possessing them *in some Degree*, tho' vastly short of their full Accomplishment.

For

For they are *now intirely freed for ever* from the *Sin*, as well as *Pain and Trouble*, which were their constant Burthen, made them groan, and from which they longed to be delivered : They lie down *there*, where the Wicked cease from Troubling, and where the Weary are at Rest.

But their very *Dust* is always under the View of GOD, and precious to Him. Their *dead Bodies* are even very precious, as was the *Body* of CHRIST while it lay in the Grave bereaved both of Life and Beauty. Tho' then there appear'd no Comeliness in it to the sensitive Eye, it yet belong'd to a *Soul* most glorious in the Eyes of GOD. On this Account especially, the *dead Body* of CHRIST was exceeding dear to HIM, as well as for the Labours, Pains, Indignities and Death it had endured for his Glory. Yea, on these Accounts it had a certain *Right* to his watchful Care, and to a glorious Resurrection to immortal Life : and under this watchful Care it rested safe, in full Assurance of that joyous Day.

And so the *Bodies* of *Believers* likewise, in their dissolved State, belong to *their perfect Spirits*, which are in their Measures like the *Soul* of CHRIST, and therefore exceeding dear to GOD : and on the Account of these *their Spirits*, their *lifeless Bodies* are highly valued by Him. Nor are they related only to their perfect *Spirits* in the World above, but most nearly also to the most glorious *Body and Soul* of CHRIST himself, in whom the FATHER is perfectly pleased ; and therefore He looks on *their Bodies*, as united to the SON of his Love, with a dear Affection.

Lastly, these *dead Bodies* of theirs were purchas'd also by CHRIST for a Crown of Glory to himself in the heavenly Kingdom : they are his purchased Propriety, most dearly purchased, by pouring out his most precious Blood and Life and Soul to Death ; and therefore *their Bodies* are most dearly valued. Yea, by the *same Price* He jointly purchas'd eternal Life for *their Bodies*, as well as for *his own* : He has invested them with the unfailing Title : He has promised it to them : He is able and faithful to fulfil his Word : and therefore carefully watches over their dusty Remains ; and will certainly raise and fashion them like his own glorious Body, at his second Appearance. But,

2.) They are especially *their separate Spirits*, that are *now inheriting* the Promises.

A Number indeed, as *Enoch, Moses, Elijah*, and *many Saints* at *Jerusalem*, whose *Bodies* were raised quickly after the Resurrection.

Resurrection of CHRIST, are now compleatly possessing the Promises both in *Soul* and *Body*, in the heavenly World ; as so many Specimens and Pledges, with their glorious HEAD, of what the Rest shall be, at his Descent from Heaven. But *the Rest of Believers* from the Death of *Abel* to the present Day, are enjoying the Promises only in *their separate Spirits* ; but this in a very high Degree, and a Manner exceeding happy above all that we can now conceive : And *this is the inheriting* the Promises we are *now considering*.

Upon their *Spirits* being loosed from their Bodies, they are at once released intirely from a vile and dark Prison of sinful Flesh and Blood ; and their *Spirits* enter into perfect Light and Liberty, into the glorious Liberties of the Sons of GOD. Their *Spirits* are intirely freed from Sin and Weakness ; from Corruption, Error and Temptation ; from Trouble, Fear and Doubt ; and they are perfected in Strength and Holiness. Their Faculties and Powers are raised to a wondrous Height : They see the holy and mighty *Angels* their joyful Friends and Guardians round about them, as *Elijah* did, and with Transport hear their congratulating Voices. Yea, no doubt, like *Stephen*, they see the Heavens opened to them, and CHRIST himself at the Right Hand of the Glory of GOD, with all the shining Hosts adoring him and triumphing in him. By their Guardian *Angels* they are soon transported to, and welcom'd with the highest Joy by that happy Company.

There they see the amazing *Glories* of the Godhead shining forth in the Face of CHRIST : They see themselves in a wondrous Manner like him : They see him looking on them with perpetual Love and Pleasure : They receive most admirable Revelations from him : They feel transporting Emanations flowing continually from his perpetual Influence in them : They feel themselves to be *filled with all the Fulness of GOD* himself, as far as they can possibly receive and bare. And who among us can conceive a thousandth Part of this Felicity ? But with all the Saints they join, in singing that triumphant Song to JESUS CHRIT, *the faithful Witness, the first begotten or raised from the Dead, and the Prince of the Kings of the Earth*, in Rev. i. 5, 6 ; *Unto HIM that loved us and washed us from our Sins in his own Blood, and has made us Kings and Priests unto GOD and HIS FATHER ; To HIM be Glory and Dominion for ever and ever.*

But what they see, hear, feel, enjoy, speak and do, is utterly beyond the Power of our most raised Understandings
in

in our present State to conceive, and must be left to know till we come to join them. *

3.) and lastly, Those who through Faith and Patience are inheriting the Promises, are in such a *fixed Enjoyment* of their exalted Blessedness, as they most surely know they shall never lose.

There are no doubt continual Changes and Varieties in their happy Visions and Enjoyments : But they are rather Improvements, and not Losses ; they are Increases, and not Diminishings. Their Perfections, their perfect Visions, Adorations, Services, Enjoyments of the infinite God in CHRIST, and their perfect Satisfaction will eternally continue, if not grow for ever. And their *absolute Assurance* of all This, compleats their Blessedness.

But our

IV. and last *general Head*, is briefly to consider the great Duty we are here excited to ; viz. to be *Followers of them*, if we would ever come to the same Inheritance.

The Word [*Mimeetai*] translated *Followers*, is used by *Plutarch* and *others* to describe the industrious *Stage Players* who labour to be as like to those whose Parts they act, as possible : The Word is often us'd in the *New-Testament* also, (g) and by this Apostle especially : and this, to express our Duty and endeavour to imitate the *moral Excellencies* of God himself, as well as of CHRIST, and the *Vertues* also of the most *eminent Saints*.

Here it points to our Imitation of *those who through Faith and Patience inherit the Promises* : and strongly implies our diligent Endeavour to be like them, and in our Times and Places, to live and do as they. (g. on *Heb. xiii. 7.*)

And this implies these *three Things* ; (1) That we constantly *keep in Mind* and in our *lively Views*, the eminent Displays of their Faith and Patience and other Graces, for our constant Excitation and Encouragement ; (2) That we *earnestly endeavour to be like them* in these Graces ; and (3) and lastly, That we *follow them continually*, and grow and persevere as they, until we come to the same Inheritance.

But

* See something more of this in my Discourses on *Acts vii. 59* ; and *Psal. xvi. 11.*

(g) *Gouge.*

But our Time obliges us to come to the

I M P R O V E M E N T.

And,

1. Hence then we see of what great Importance tis, that we as *fully as possible* acquaint ourselves with *the divine Promises*, secure them to us, and improve them.

The *Promises* being the principal Foundation of our Faith and Patience, and the powerful Motives of our Perseverance, we need be well acquainted with them; that by a believing, realizing Prospect of them we may be prevailingly excited to a patient and persevering Suffering and Well-doing, till we come to enjoy them in Perfection in the World above.

O! They are incomparably precious! They include all Good on Earth and Happiness in Heaven: they ensure them to every true Believer: they are made by HIM who is absolutely sovereign, absolute in Foresight, Wisdom, Truth and Power, absolutely unchangeable and faithful, with whom it is impossible to lie: they are the most encouraging Things that can be: they are both absolutely sure and everlasting: they comprehend all our Salvation and all our Desire; yea, what is infinitely more, they comprehend all that the absolute Wisdom and Love of God can desire for us: they are *his Deeds of Gift* to us, of the heavenly and eternal Inheritance, and they can never fail us.

O! How studiously should we enquire into them, study their extensive Fulness, gladly and gratefully embrace them; earnestly endeavour to secure an Interest in them, and to make it most clear and certain; and then abound continually in the realizing Views of the glorious Things they ensure to us; chearfully improve them; and aspire to live and die in the full Assurance of their compleat Accomplishment to eternal Ages.

2. Then it greatly concerns us to take the utmost Care, to be *well acquainted* with *these peculiar Graces*; that we may not be deceived about them.

Multitudes deceive themselves in thinking, that *saving Faith*, or the Faith whereby we come to inherit the Promises, is a *meer Assent to the Truth of the inspired Scriptures*. But if we carefully examine them, we shall every where find it therein described, as a *vital, active, powerful and prevailing* Grace

Grace wro't in us by the *supernatural Operation* of the DIVINE SPIRIT ; and such a Principle, Grace or Power, whereby we are able to form a lively and efficacious View of GOD and CHRIST, and those invisible and eternal Things revealed in Scripture ; and have such a persuasive Apprehension of their Reality, as to awaken and rouse up all our Powers to a suitable Action--- As to imbrace the SAVIOUR in all his Offices, Excellencies, Benefits ; to labour for a certain Evidence of our Interest in him ; to strive against and mortify every Inclination offensive to him ; to labour after a constant and compleat Conformity to his holy Nature, Life and Will, in our Hearts and Lives ; to get and keep above the World ; improve and suffer all Things for him, and to long and strive to grow more meet for the immediate Vision and Enjoyment of him.

And the *Patience* whereby we come to inherit the Promises, is also a holy Grace or Principle wrought at first and continued in the Heart by the same SPIRIT ; and from the Exercise of this lively *Faith*, by *his Help* excited into Action ; whereby we submissively and meekly bare every Trial, and go through every Service in the Way to Heaven.

And 'tis in the *Power* of *these Graces* in their lively Exercise, that we persevere, 'till we come to the Enjoyment of this promised Inheritance.

3. Would we be sure of *inheriting* the Promises ; we must not only labour to get *these Graces* in us, but also to gain *their eminent Degrees*, and to live in as *high and constant an Exercise* of them as possible.

For the livelier and stronger is our *Faith* in GOD and CHRIST, the holy Scriptures, the invisible World, and the divine Promises ; the more earnest and lively will be our Labours to secure an Interest in them ; the higher will be our Consolations, and Encouragements ; the clearer and more satisfying will be our Views of the various Dispensations of divine Providence ; we shall view them in Connection with the Promises and with their full Accomplishment hereafter ; and the more will our Views be raised to the promised Inheritance ; the more Deligent in our Course of Obedience ; the more resolute in our Contest with Temptations ; and the more *submissive, meek and patient* under all our Sufferings in our Way to Glory.

4. When *our believing Friends* are under *heavy Trials*, let us then behold them as the blessed *Heirs* of this Inheritance ; and when they have passed through them, let us then behold them as in the *joyous and full Possession*.

But I must hasten---

5. For the *more raised Exercise and Strength* of our own *Faith and Patience*, we should be almost constantly ascending in our lively Views to the *heavenly World*, whither JESUS our divine Fore-runner has already ascended, and our believing *Friends* deceased, after him; and where with the *Saints* of all Ages, they are all enjoying the Promises together in their glorious and happy Accomplishment.

6. and lastly, While our *pious Friends departed* are *possessing the Promises* with CHRIST in *Heaven*; let us take Care to follow them in their *Faith and Patience*, here on the Earth, and *persevere* therein 'till we also come to join them in the same Inheritance.

And it may be now expected, I should give some Account of that lovely Example of *Faith and Patience* whose Body many of us followed to the Grave last Friday Evening, but whose departed Spirit we apprehend is now enjoying the Promises in the World above.

But I shall only observe these three Things concerning her;

(1.) For the *Excitation* of our younger People, especially of the *Female Sex*; --- That even in *early Youth*, in the midst of all the gay Allurements and Company round about her, she was so far superior to earthly Vanities, that when she was *Seventeen Years of Age*, she appeared to be not ashamed of Religion, or of the Gospel of CHRIST; but openly professing her *Faith* in HIM and *Subjection* to HIM, she joined in full Communion with one of our Churches, and sat down with them at the Table of the LORD. And ever since, her Life has adorned her Profession --- Especially for Piety, Modesty, Discretion, Inoffensiveness, Goodness and Kindness; and under many Trials; held out in a Course of Christian *Faith and Patience* to the last; and which happily enlightned the very Valley of the Shadow of Death, as she passed through it.

(2.) For the *Excitation* of Heads of Families bereaved of their Husbands; --- That upon the losing of hers, when she was *thirty Years of Age*; she call'd her Children before Her, kneeled down and poured out her Soul to GOD in Prayer with and for them, suitable for their mournful Circumstance, from the Treasures of her Christian Knowledge: And thence she carried on the *Worship* of GOD in her Family, *Morning and Evening*, both in *Reading the Scriptures* and *Prayer*; besides her careful watching over them, instructing them in the Assembly's Catechism; reading other

Books

Books of Piety ; giving them her pious Counsels and Admonitions ; and keeping them in constant Order.

This, indeed has also been the pious Practice of great Numbers of good Women in this Land from the Beginning, and has been a Glory to us and our pure Religion : though, as the Power of Godliness decays, I fear this exemplary Practice of our holy Ancestors is decaying therewith : and yet I hope there will be some, who will keep it up from Age to Age, to the second Coming of CHRIST ; and that when ever He comes, He will find some Praying with their Children among us, and lifting up their Voice with Joy---LORD, Here am I, with the Children thou has graciously given me.

(3.) And lastly, For the *Excitation* of her *Relatives, Acquaintants*, and indeed of *every one of the Audience* ; I shall mention some of her *dying Speeches* ; and so conclude.

On the *Saturday* before she died, she *renew'd* her *Covenant* with GOD in a verbal Manner ; saying-- ‘ I dedicate myself afresh to GOD, the FATHER, SON and HOLY GHOST ; to whom I have often given up myself in Secret with all my Heart. I praise GOD the FATHER ; who has made and preserv’d me all my Life long : I praise GOD the SON ; who has redeem’d and bought me with his precious Blood ; who is infinitely precious to my Soul : I praise also GOD the HOLY GHOST ; who sanctifies and makes me meet for the Inheritance of the Saints in Light. And this one GOD in three Persons is my GOD, and will be my Portion for ever.’

The same Day, her eldest Son coming to see Her, ask’d Her, *Whether She thought She should Die ?* She answer’d--*Yes.* He ask’d, *How Death appeared to Her ?* She answer’d,---*Not as the King of Terrors.* He ask’d, *Whether She knew in whom She believed, and whether She could commit her Soul into his gracious Hands ?* She answer’d,-- ‘ Yes, Yes : tho’ I die repenting, and my humble Trust is in the Righteousness and Merits of CHRIST alone, for my Acceptance with GOD : I have no Merit or Righteousness of my own : CHRIST is my All and in All. He has in his Word declared--- ‘ All that the FATHER giveth me, shall come to me ; and whosoever cometh to me, I will in no wise cast out :’ And GOD has enabled me to come to Him by his Grace and SPIRIT.

Her elder Daughter telling Her, *She need not be afraid of Death* ; She answer’d, ‘ No, I am not afraid to die : tho’ Death be the King of Terrors, yet my JESUS has overcome Death, and brought Life and Immortality to Light by the Gospel.’

She

She ' charg'd her *Children* to seek an Interest in **CHRIST**;
 ' ---to seek Him early and earnestly :---and don't dare to
 ' have one repining Thought of **GOD**, tho' I shall leave
 ' you : For what He does is in infinite Wisdom ; best for
 ' me, and best for you---Be in Subjection to the **FATHER** of
 ' Spirits, and live.' And when they wept, She said ;---
 ' Weep not for me : your Weeping hurts me : but rather
 ' rejoice, because I am going to the **FATHER**.'

After this, She broke out, saying,--- ' I pity my poor
 ' *Girls* : But be not dismayed ; for my dear **SAVIOUR** in
 ' whom I have trusted, is the Rock of Ages ; and will not
 ' fail you, if you do but seek Him and trust in Him ; tho'
 ' Father and Mother forsake you, He will take you up.'

Then she call'd her *Nieces*, and in a most affectionate
 Manner--- ' beg'd them to seek the **LORD** betimes, even
 ' now in their Youth, while it is an accepted Time, and a
 ' Day of Salvation : concluding with the Words of **CHRIST**,
 ' who is the *Wisdom of GOD*---*I love them that love me ; and*
 ' *those that seek me early shall find me.*'

On the *Approach* of the *Lord's-Day Morning*, as soon as the
Day dawned, she thus express'd herself in Triumph and Praise to
GOD--- ' Have I liv'd to see another of the Days of the
 ' Son of Man ! Why, This is the **LORD's Day** ! This is the
 ' Day the **LORD** hath made : I will be glad and rejoice in
 ' it ! O blessed Day ! Ye Angels that excel in Strength,
 ' Praise the **LORD** ! I long to join with you to do so in a
 ' perfect Manner ! I long, I long to depart and be with
 ' **CHRIST**, which is infinite'y better than to be here ! The
 ' **LORD** is my Rock ; I will exalt him ; and blessed be the
 ' **GOD** of my Salvation !'

At another Time, she said--- ' I long for a fuller Assu-
 ' rance of **GOD's Love** : **LORD**, lift up the Light of thy
 ' blessed Countenance upon my Soul : it will put Joy and
 ' Gladness in my Heart, more than if Corn and Wine were
 ' increased : **LORD JESUS**, receive my Spirit : **LORD JESUS**,
 ' come quickly ! I am going to Glory : It is better to be with
 ' **CHRIST**, than to be here : I am just going : And I say with
 ' Thankfulness and Humility ; that I have that Hope in me,
 ' that maketh not ashamed, the Love of **GOD** being shed abroad
 ' in my Soul by the **HOLY GHOST** : I have trusted in the **LORD**
 ' **GOD** of Truth : I have Remission through the Blood of
 ' **CHRIST**, even the Forgiveness of my Sins : The Blood of
 ' **CHRIST** cleanseth from all Sin : The Chastisement of my
 ' Peace was laid upon him ; and thro' his Stripes I am healed.'

A Friend of hers coming in at the Evening and asking Her, *Do you know me ?* She readily answered--- ‘ Yes, and I hope
‘ and trust, I shall know you in the Kingdom of Heaven,
‘ and that we shall rejoice together in Glory for ever.’

At the hearing of this, her *Children* wept : On which she said--- ‘ Do you weep or cry for me ? You should rather
‘ rejoice on my Account ; and I have given You all to Him,
‘ who has said ; *Cast thy Fatherless Children upon me* : He will
‘ never leave you, nor forsake you, if you put your Trust in
‘ him : Do my Children, as I would have you ; Be in Sub-
‘ jection to the FATHER of Spirits !’

Being ask’d-- *How CHRIST now appear’d,* and *whether she had Faith still in Exercise ?* She readily answer’d--- ‘ CHRIST
‘ is precious to me, CHRIST is infinitely precious to me :
‘ Yea, he is in me the Hope of Glory : I say again, I have
‘ that Hope that maketh not ashamed, because the Love of
‘ GOD is shed abroad in my Heart : CHRIST is the Giver
‘ of Faith : It is the Gift of GOD : My Flesh and my Heart
‘ faileth ; but CHRIST is the Strength of my Heart, and
‘ my Portion for ever.’

Finally, She said *that Evening* ;--- ‘ I am now entering
‘ the Valley of Death : I am encountering this last Enemy :
‘ I am actually passing thro’ the dark Shadow : But I fear
‘ no Evil ; because I have a divine Rod with me and Staff
‘ to comfort me :---It is hard Work to die ; but CHRIST
‘ has conquered Death, and him that had the Power of it ;
‘ He endur’d the Cross, despising the Shame : My Work is
‘ finished : Where is my Conqueror ? Where is my Con-
‘ queror ? LORD JESUS, receive my Spirit ! Come ! Come
‘ quickly ! even so come LORD JESUS ! To die will be to
‘ me unspeakable Gain ! O most glorious and blessed GOD !
‘ O blessed, blessed, blessed and glorious LORD, that ever’
----- [But stop’d, and said the Rest in Eternity.]

Her Speech and Senses failing, till the next Day, when She expired.

And now---How lovely is such a Believer as *This*, both in her early and later Days, in Life and Death ! How amiable and alluring does CHRIST, the Spirit of CHRIST, the Religion of CHRIST, the Grace of CHRIST and his Consolations appear in such Believers, both Living and Dying ! Who would not desire to Die like them ? In the very Shadow of Death, they rather appear more lovely and happy than ever. But you must *believe in, embrace and follow* CHRIST as they ; if you ever intend to go after them into
the

the promis'd Inheritance ; and rejoice with them for ever. And the more *early* you begin to *believe* and *live* as they, the more likely you are to *die* triumphantly as they.

Instead of your consorting with the *vain* and *light* Companions of dancing Assemblies, who dare not solemnly appeal to CHRIST, that they are his appointed Way to Heaven, or doing what He would have them be doing, at his second Coming ; you must chuse the *Pious* only for your Companions : For you may depend upon it, that the Company you most prefer and chuse in Time, you will be with to Eternity. And if you cannot take a greater Pleasure in the Chamber of such a dying and triumphant Saint than the most brilliant Circle ; you may know, you are miserably blinded and deluded ; the *God of this World* has blinded your Eyes, that you do not see the Glory of the Gospel ; your dancing Steps are taking hold of Hell, and in the broad and pleasant Way, you are every Moment leaping to Destruction.

In short, there is *but one Way to Heaven*, for Ministers and People, Low and High, Old and Young : And if you are not *exceeding careful*, the subtle Serpent and his ready Instruments, with their plausible Pretences, siding with the corrupt Inclinations in you, will fatally deceive you, to your eternal Ruin. You are in infinite and continual Hazard : And ere you are aware, are like to be in the Depths of Hell, (as Multitudes of others, who were a little While since, as secure as you) eternally but vainly cursing the unhappy Day, you hearkened to their Temptations and chose their Company.

Lastly, to awaken you, let me, as your faithful Friend, intreat you to consider ; that CHRIST has warn'd you, *He will come at MIDNIGHT*, to the JUDGMENT ; and to *be always Ready* ; for in an Hour you think not, the SON OF MAN cometh in the Clouds with Power and great Glory : And now suppose, at your *Midnight Revels*,--- the Skies should break with a mighty Noise, the Sea roar, the Earth tremble, the Mountains groan, the Rocks rend, a flaming Light from the JUDGE appearing fill the World, and all the unprepared round you wringing their Hands, and shrieking with Distress unutterable !--Would you (do you think) be *Where* He wou'd have you ? wou'd you be among the Number of those blessed Servants [THEN] whom our LORD when he cometh shall find Watching ? Or rather, wou'd you not wish the rocking House you dance in, might bury you in everlasting Ruins ! But alas, it cannot be ! The Devils appearing in their horrid Shapes wou'd

wou'd tare and drag you out, and your flattering Pleasures turn to eternal Anguish and Lamentations.

O therefore, Bare in your Minds continually, as you will answer it in *that dreadful Night*, those *awful Admonitions* of your glorious JUDGE, in *Luke xxi. 36* ; with which I close my Testimony---*Watch ye therefore, and Pray ALWAYS ; that ye may be accounted worthy to escape all these Things that shall come to pass, and to stand before the SON OF MAN.*

Some Account of the *Deceased* from the *Publick News-Papers.* By another Hand.

BOSTON, On Monday January 27, Died here Mrs. Hannah Fayerweather : *eldest Daughter of the late Jonathan Waldo, Esq; and Hannah his Wife, of this Town. Born, Jan. 17. 1702, 3 : married Nov. 4. 1718, to Thomas Fayerweather, Esq; Merchant, who died Nov. 20. 1733, in the 42d Year of his Age : and She left two Sons and two Daughters surviving. She was belov'd and esteem'd by all who knew Her, as a Gentlewoman of a fine Person and most amiable Conversation ; of shining Piety, refined Friendship, and elegant Oeconomy : who adorn'd the several Characters of the Wife, the Widow, the Mother and the Mistress, with the greatest Decorum : was a Pattern of every Female Vertue : Her Death-bed bore Testimony to the conscious Sincerity of her Religion ; in which she exulted to the last, in all the Triumphs of the dying Christian.*

Corrections.

PAG. 3. l. 13, r---[Mimeetai]

Pag. 10. l. 13. for--Long-bearing Mindedness--r--Long-sufferance

Pag. 19. l. 3. for 3.) r— 3.

